THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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TOO MUCH "ANGER"

THE phrase "angry young man" was invented by an author who is now the head of an unusual Anglican theological college. He was angry some thirty or more years ago. He was, among other things, what may be called a W.E.A. agnostic. He is no longer an agnostic but a fervent Anglican Christian who knows all about Unitarianism and has respect for it. After the First World War he found the Boy Scout movement too militaristic, and he invented an opposition movement called "Woodcraft". It was idealistic, kind and very human, and—as the founder would now judge for himself—cranky. His own upbringing, before two world wars, was typical of masses of children of his day, and seemed guaranteed to found a neurosis almost impossible to get rid of. Presumably the kids of his day were "mixed up", and found their way out of it, as the kids of this day will do and are doing.

Jazz had hardly been heard of after the First World War, and consequently there was no possibility of its derivative "Rock 'n' Roll". But the dance halls of England had what was called the "Cigarette Dance"—all the lights were put out and the couples danced by the glow of lighted cigarettes. It was eventually stopped not merely by the "authorities" but by the common sense of the dancers who wanted to enjoy dancing. The problem of "Rock 'n' Roll", if there is one, and still exists, will vanish as simply as all other such problems have vanished in the past. It is neither more urgent or heartrending than couples trying to get pleasure out of dancing in the dark. What has been, is, and will be.

"Beaver"

When D. H. Lawrence in the 'twenties first wore a beard in his own young days, his own easily-aroused anger was caused by little boys crying "beaver" after him in the street. Little boys do not call "beaver" after young men who wear beards to-day. It is customary to wear beards. It has gone out of fashion for old men. In the nineteenth century a beard gave age and dignity to a man, and was partly worn for that purpose. To-day it is partly a signal of revolt; a mere change of significance and fashion. Not so long ago a hatless man would have caused people to turn around and watch him in the street. There are more men hatless in some streets to-day than those wearing hats—and frequently, more hatless women. It is customary to-day to find young men who have their hair cut in a certain manner, wear duffle coats and grey sweaters, to be accompanied by young women who also wear duffle coats, dark sweaters up to their ears, and a marked neglect of hair styles and make-up. And why not? They feel at home in it and probably feel they are saying something as a previous generation felt at home and saying something in baggy flannels and shorter than short skirts. It is nothing, and to assume that it is assertive and dramatic *is* to take convention too seriously.

"The Entertainer"

As many as can get into a theatre in London are flocking to see Sir Lawrence Olivier in "The Entertainer". The play is decadent, sentimental and self-pitying. Sixty or more years ago London flocked to see Sir Henry Irving in "The Bells". "The Bells", probably, was in terms of Victorian melodrama, decadent, sentimental and self-pitying. It, probably, could only be acted to-day in terms of farce. It is a fair guess, that in sixty years from now, "The Entertainer", and probably "Look Back In Anger", could only be acted in terms of farce. The plays depict suffering, but suffering imagining it ought to act like that, and aping a pretended decency. The hearts of the Victorians were wrung by the famous cry of the mother in "East Lynne", "Dead! dead! and he never called me mother". A modern audience would rock with laughter at the scene. And rightly, because the mother was acting within a certain convention, and behaving as no mother would possibly behave except on a theatre stage and intending to wring the hearts of the audience.

The hero of the novel "Lucky Jim" has a vogue. The novel, if regarded as a lark and on a level of a P. G. Wodehouse novel, is entertaining. But the hero is an oaf, liar, drunkard, and, of course, essentially decent underneath. (All these characters have to be decent underneath.) He is supposed to be a particular product of the welfare state; the lost lad who hardly knows where he is, but gets away with it by a bravely borne cynicism, and a hint of religion which never was but might well be. "Lucky Jim" may exist, but to regard him as typical of the welfare state or any other, or the product of it, is just to get lost in sentimentalising oafish behaviour for its own sake.

Real Anger

All this has nothing to do with real anger; it has much to do with, "Look at me, how I suffer". This is real enough, and should be understood, but to assume that in some way it is particular to this age, that it has a virtue of its own which never was before, that the duffle coat, the beard and the glass of beer is getting somewhere or re-

where that no generation ever before experienced, is to turn a conceit into a religious attitude.

Shakespeare never sentimentalized about Iago or Othello. And Iago was never decent underneath. He said, "Evil be thou my good" and still remained a man, which is a far more terrible and true thing than all the decent rogues. There are plenty of men to-day saying, "Evil be thou my good", and that is a far more terrible and true thing to tackle than the pitiful Lucky Jims and the Archie Rices. They will be dead and forgotten in no time.

This anger business is being over-done. The post-war generation should have got over it—if they ever suffered from it.

THE ARGUMENT

"THE DIVIDED INHERITANCE"

A REPLY

By A. B. Downing

I FELT at first strongly inclined to be rude to Mr. Wardle, who seems to have the oddest views of the religious heritage with which he has thrown in his lot. But second thoughts have reminded me to be grateful for contemporaries who, though not yet qualified in our ancient traditions, are sufficiently concerned for what they think these are to make traditionalists like myself sit up and take notice.

Mr. Wardle, I gather, personally believes in God, and that belief presents him with some categorical imperatives as to what he should do about his convictions. But he casts a critical eye on the dominant scene and, being a radical, decides that most of our religious practices are sadly out-of-date, irrelevant or even wrong. His heart aches for adults in need of "a sense of poise", beats in unison with young persons who demand security, and reaches out in tenderness towards non-believers and atheists and similar human classes who, he is convinced, are going to dominate our future in this nuclear age. So concerned is he with their psychological needs and their dithering doubts that he wants to make room for them in our liberal churches. The latter, he thinks, are not really liberal enough.

All this, of course, he expresses in the form of a seemingly acute social analysis. Starting with our present discontents he ends up with a future policy. We must make atheists feel at home! From a sense of community with us free-thinking Christians they will, so he hopes, gradually find themselves believing in God and acquiring a new outlook on Time and Space.

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Of course, our worship will have to be different. And so indeed it would. Our Chapel Trust Deeds would have to be ignored or contravened. Any person with any elevated sense of God's presence and providence, which this world half reveals and half conceals, would be bidden to keep it dark lest some inquiring atheist might take offence and refuse to pay his annual subscription or refuse an invitation to a "community" supper or a "fellowship" debate. For Mr. Wardle the future Unitarianism must not on any account begin with God. He does suggest that it might possibly end up with Him but that result, though highly desirable, is not really the thing that matters. Interestness of community is everything. That is the altar on which everything that makes me into a person must be sacrificed.

Mr. Wardle's notions remind me of some very radical Unitarians of the last century, whom I once discussed with the Rev. H. L. Short, of Oxford. They were so radical and non-conforming that they eschewed any kind of semblance of religious worship and merely met in their chapels to read newspapers and have a chat! Mr. Wardle, it seems, is anxious to resurrect these forgotten worthies, whose only claim to history has been to belong to our lunatic fringe.

Of course I respect Mr. Wardle's deep concern that our Unitarian witness in the world should be effective and touch the admittedly increasing numbers of the unchurched and the religiously lost. He mourns for them and, like Jacob of old, refuses to be comforted. And that surely is a very worthy and proper attitude . . . but not, I venture to suggest, to the extent of forgetting what the true, historically determined, aim of our liberal witness really is: not to the extent of tampering with the reverences of every God-conscious Unitarian or of ignoring the common human dignity with which religious liberals have sought and still seek to feel after their Creator, if haply they might find Him.

Heavens above! Merely because our liberal chapels and churches are not as full as Mr. Wardle would like to see them does not mean that they have to throw overboard the very object of their existence! Mr. Wardle is mesmerized by a dark, discontented and undignified future, with which he wants us at all costs to come to terms. I for my part prefer to face my future with the insights and reverences of our unbroken heritage, absolutely convinced that not all of them are abrogated by to-day's popular neglects.

When I worship God with a congregation in one of my two Chapels, I do not go there to experience a warm fellow-feeling with an atheist, or to share the doubts of an agnostic or to sympathize with someone in hot pursuit of poise. I go there primarily to fill my heart "with deep yearnings after I know not what and awful impressions from I know not whence", to sense the tremendous mystery of human existence, to feel awed by the ineffable majesty of the Creator God, to feel the anguish of sorrow which my faith tells me God shares I know not how, to rejoice in the multitudinous mercies of Providence and to feel those aspirations and certainties which religious men and women in the past could no more ignore then than I can ignore now.

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What of it if there are so painfully few of us in some of our churches? Does Mr. Wardle think that what we worshipping Unitarians have in common must be dispensed with, that we can throw it away ungratefully and without a single twinge of conscience, for the sake of a vague future sense of Deity which is to "emerge" in a mere experience of fellowship? He believes apparently in a Deity without tears, Deity pared away and made so painless that no average man of the modern age need feel offended or get his scientific or psychological honour tarnished. He wants to make so many concessions to the secular spirit that he seems only too willing to become secularized himself.

I am profoundly convinced that he is wrong, that with the methods he suggests our small movement would surely be doomed. Once dilute our religious community with doubters, once concede to the unbelievers that belief in God does not really matter, then Unitarians are faced with certain extinction. You might just as well think of orthodox Christianity without Christ, or of Soviet Russia without Lenin.

Whether Mr. Wardle—or other Unitarians for that matter—like it or not, a real belief in God demands, absolutely demands, *worship* with some idea of God, however, inchoate, as its centre, and aim. *There are always some people to whom that matters.* There may not be many, but the spiritual facts of life make the presence of some of them in the world inevitable. Those are they whom we Unitarian ministers serve. And we do this with others, with orthodox Christian ministers for example, with whom we have at least something in common, even if it is only the name of God. If those whom we ministers exist to serve should ever cease upon the face of this planet during our lifetime, then and then only should I recognize that a spiritual fatality has happened to the human race. That the fatality should ever occur I simply do not believe.

If to-day in the world there is only a minority of God-worshippers, of people who seek to worship the Creator-God in spirit and in truth, the existence of that minority is, in an absolutely fundamental sense, enough for me and I believe for most of my brethren. I carry on my ministry profoundly believing that He Whom I and my congregation seek to hear

witness to, remains more Real than the passing problems of a changing era. Mr. Wardle is mesmerized by the problems. I and others like me remain subservient to our sense of God—and we shall remain subservient to it, whatever be the passing discontents and trials of our free denomination.

EXTRACTS FROM LETTERS

The most depressing aspect of the article is not its naiveté but rather Mr. Wardle's evident notion that a church is some sort of discussion group. Clearly he is bemused by the heavy accent on perfect freedom which is so much the fashion nowadays amongst those of us who have no other idea about where to place the accent. It is desirable to get as many unbelievers into our places of worship as possible, but not in order to translate our chapels into some sort of Potter's Shop on the lines of Omar Khayyám:

> And, strange to tell, among that Earthen Lot
> Some could articulate while others not:
> And suddenly one more impatient cried—
> Who *is* the Potter, pray, and who the Pot?

For my part I entirely reject Mr. Wardle's ideas and I believe further that unless a church stands for something pretty definite, it will become, sooner or later, a Potter's Shop. I have the feeling that our leaders are letting matters slide: if we have to divide the Unitarian inheritance on this issue let us at least face it without delay, otherwise it may be too late.

Newcastle, Staffs. *D. S. Malbon.*

It seems to me we shouldn't bother about the odd Atheists and Agnostics and the 10 per cent inside churches. It seems to me we should bother about the people we pass in the street who fill our cinemas and gaze into our "teles", and lose themselves in the pub, who don't believe in anything any more. Maybe once they believed in the God of the churches, but when you have struggled through one or two wars to a time when at the press of a button you could smash everything to pieces—well, there is not much left of that God. It's just a philosophical proposition one or two people believe in because they can't believe in nothing. But if you could find a place where you didn't need to accept anything, not even God, but where people came because they wanted to be honest and kind and good, and love each other, then at least you could be secure, for there is some hope when people strive to live the best they know. I can worship with these people if I want to enough. I don't need to give anything away. And who knows, while we strive to understand each other, while we will for the highest we know, while we sit together in silence, they may even come to know the experience of God.—Yours,

Unitarian College, Manchester. *Donald Dunkley.*

Isn't this a case where integrity steps in as a guide? If a minister believes in God, his whole service expresses this belief. How can he alter it to suit a Humanist? One would not expect a Humanist to imply belief in Theism in his discussions and talks.

I agree with Colin Wright that a form of service acceptable to both Christian (I think I would say Theist) and Humanist would be disastrous. It would be a dishonest thing. I agree, too, with Brian Woods, as far as my small experience goes, that Atheism is on the way out, and that it serves no useful purpose to get the "empty churches" problem too much on one's nerves. I call myself a Christian Theist. I believe deeply in prayer as a way of life. I know I can only effectively obey the Second Commandment by obeying the First.

The seeking and finding God—which is one way of describing prayer—is bound up with loving Him. And from that experience all service of one's fellow-men takes on a new colour. It may be coping with sixty Sunday School children, establishing friendship in as many cases as possible; or ministering to the mentally ill and dying; or visiting and working for the old; or maintaining contact with the late teenagers and the young marrieds; all forms of human service grow out of this experience, and because of that are lifted completely out of the realm of duty and are found to be a robust and superlative and exciting adventure which is one's life.

One can only preach and live what one believes. Isn't that an integrity we must all practise—Theist and Humanist alike—abiding by the consequences?

Cleveleys. *Margaret R. Dickie*

Eternal Verities

SIR,—After telling us that the Unitarian minister is free to devote his sermons to "matters of the world in which we live", such as the Colour Bar and the Hydrogen Bomb (*The Inquirer*, September 21), Mr. Rowland goes on to assure us that "this does not mean that there are not occasions when the eternal verities must be discussed; but it means that there is room within a free church for both sides of the approach—the divine emphasis and the human emphasis". But surely no minister could discuss a subject like the Colour Bar without reference to such "eternal verities" as the Fatherhood of God and the Brotherhood of Man. For him there can be only one approach—the religious one. An emphasis that is so "human" that it excludes the "divine" will merely reduce the Church of God to the level of the secular society.—Yours,

Haslocks, Sussex. *Jeremy Goring.*

TOWARDS A UNITARIAN THEOLOGY—III.

By Bruce Findlow

WHEN we have tried to discover who the Unitarians are and to what authority they will appeal to support their theological conclusions, the third step (and the last to be taken here) is to try to understand the actual situation in which Unitarians do their theological thinking. What is their "framework of practice" which colours their thoughts on the one hand and concerning which their theology must say something on the other hand? It seems to possess three aspects: there is an organization which we may call "the church"; there is an activity which is "worship"; and there is a social situation, real or ideal, which we will call here "the Kingdom of God". Orthodox theologies usually say something about these things in their later chapters, but because they present Unitarians with some special problems they deserve a preliminary examination outside any theological edifice we may eventually try to build.

Unitarians commonly accuse themselves of lacking an adequate theory of the Church and sometimes find this a sufficient excuse for their failure to act together like a Church. But the lack is in some measure inevitable as long as we look for some acceptable variation of orthodox theory on this subject. Where so much stress is laid upon individual seeking and finding and personal communion with the Divine, a theory of a vast community of visible and invisible souls united with each other and with God by common beliefs does not always seem relevant or possible. Again, our traditional emphasis upon personal veracity runs counter to the strong sense of continuity of those who believe that the Church was divinely established by God in a particular way and has since been divinely guided by God in another aspect as the principal (perhaps only) agency of his revelation in our world.

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Some of us do find a comforting refuge in Channing's idea of "one grand all-comprehending church" of the spirit. Probably most Unitarians would accept it although not all would find it very relevant; but it really says more about the nature of God than the nature of the church and it is not always easy to relate to such earthly manifestations as our own all-too-real congregations. It is when we discover the gulf between the idea of a universal family of God and the reality of our own slightly exclusive club of seekers that we feel most sorely our lack of a theory of the church. We seem to need a new starting point and a profitable one might be the thought that our first lack is a theory of, not the church, but the congregation. Because our forebears did not at first expect to continue for long as separate congregations they did not usually lay down the foundations for future development and as a result in many places we have come to this generation without ever clearly formulating the nature of a congregation which is "gathered" not by common beliefs but by a common will to seek, and which has a comparatively rapid turnover of members. If we start at the actual nature of our congregations we will almost certainly come to the view that the church is, to quote Channing again, "a help" rather than a divine agency. We may find reason to go on to believe that God has ordained that all men be seekers of him and

therefore that there exists a universal community of seeking souls rather than believers. But this is the work of theology, and it will be very practical work if it leads us towards a clearer and more exalted understanding of our organized state "on earth and in heaven".

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We are worshipping congregations but again there are tensions and ambiguities between our individualism and our corporate acts. We are quick to turn worship to our own ends, to regard it as an aid to our own pursuit of truth rather than as a mutual human activity directed towards God. It is an act of recognition of the highest, however we conceive it, a giving of ourselves to some higher purpose; and when it is public worship it should engender some sense of human fellowship through our heightened awareness of our common recognition of the Divine. It is a seeking and a learning also, but ideally it is a giving before it is a receiving. Because of the wide variety of our beliefs and our needs we have great problems of language and symbolism to overcome in every congregation and they are intimately related to our theological thinking. Worship and theology march side by side; living worship, that is worship which is a living experience, will illuminate our religious thought; but a vital theology will die young if it has to breathe through dead or dying worship. How much of "A Free Religious Faith" finds expression to-day in the worship of our churches?

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It is our proud boast that our faith is not just words but also deeds, that it is something to be lived out in the world, but we do not always achieve a balance between worship and work, between the mount and the plain. When we regard the Kingdom as a social Utopia we can quickly become so engaged in trying to bring it into being that we forget that it is God's kingdom and labour as if it is our own. Sometimes we see the whole goal of religion as bringing in the kingdom in the sense of a new social order in which all men will have material and even mental satisfaction, but we do not remember in our worship how much divinity will need to show itself in our frail humanity for such an order to come to pass. Our minority view is that the Kingdom is realized or still to be realized in human hearts. This accords better with our interest in individuals and if the language seems old-fashioned it nevertheless holds us back a little from that modern view of the goal of religion which speaks of the achievement of personality with too little regard for the overlapping and intercommunion of individual lives and personalities.

We are learning more and more in our time that "no man is an island" at the level of personal relationships and influences as well as at the level of bread and butter and world peace. We need a theory of the kingdom which will bring into some harmony the personal and social goals of religious deeds and relate them truly to the church and its own special activity of worship. In our theology it will be necessary to relate this theory to Divine purposes.

If the very uncertainties of this description of the actual situation in which we must work out our theology help to show that there is preliminary work to do before we can arrive at a theological statement, they will need no apology. Our situation is a complicated one because its characteristic emphasis is upon community while the cornerstone of our theological method so far has been individuality. Whatever new method we choose must accept and understand our situation and then try to light us a lamp. If our theology has anything of God in it, it should not just explain our present but thrust us onward—and even upward—into the future.

(Concluded)

Pulpit Change

The Rev. John Storey has accepted the invitation of the members of the Church of the Divine Unity, Newcastle-on-Tyne, to be the Rev. J. H. Gorton Davies' successor.

COMMENT

Language, "U" and "Non-U"

I have just been reading the very interesting account of the experiences of a young man who was for the greater part of his life until he was 24 years of age confined to the semi-solitude of the sick-room, but who was then able, because of a difficult surgical operation, gradually to take up a normal existence.

He had always been fond of reading, but his first experience of meeting a large number of people was when he was taken to the hospital for observation with a view to the operation. He writes: "I noticed a few of the difficulties of beginning to live. For one thing, after living for years with rather more books than people, I found I had to forget about half my vocabulary if I wanted to be understood; and even so, the patients called me Professor, and wanted to know if I was a schoolteacher".

Most people, no doubt, who have read a good deal have noticed the same fact, and it is only habit that enables them to pick on just the word that will suit their audience. One often feels at a loss, too, to know just what pronunciation to give a word, for the correct pronounciation is apt to strike many other people as unduly "high-brow"; and in so simple a matter as the use of cases after the verb "to be" there comes an embarrassment at times. One sufferer from self-consciousness on such an occasion expressed his feelings thus:

> "You do not have to look so grim
> Because you hear me say: 'It's him'.
> Let me assure you, as I live,
> I know IS takes the nominative.
> I know the grammer, know the cases,
> But I can't bear the smirking faces
> Of multitudes who glare at me
> When I correctly say: 'It's he'.

Teapots and Teabags

The women's committee of that useful body, the British Standards Institute, has published an account of its efforts to get manufacturers to provide teapots with safety lids that will not open if they are pulled over by a small child thus inflicting severe scalds. Such a teapot must have two lugs. When the British Pottery Manufacturers' Federation were approached on the matter, the only suggestion they could make was the somewhat foolish one that teapots should always be placed where a child could not upset them, but later they said that teapots with two interlocking lugs were often made, and the customer could get them if they were wanted. Inquiries, however, were made, and it was found that such teapots were sold either only in sets or at a high price, and the women's committee report that they are of the opinion that large-scale production in the lower price ranges of teapots with safety lids should be encouraged. This is an excellent example of the way in which a Standards Institute can in innumerable cases improve manufactured articles from the point of view of design, safety and convenience.

I am sorry to hear that there is a big move to popularize the teabag in this country, for it is a practice that adds unnecessarily to the expense of one's drink, and I have never yet had a really agreeable cup of tea that came by way of a bag. A few weeks ago, when I was at Hallein in Austria, I went into a restaurant and asked for some tea. I was brought a glass of hot water, and when I pointed out that there was no tea in it, the waitress drew my attention to a little bag on the far side of the saucer, that only needed to be put in the glass and left to infuse for a minute or two. As I am a firm believer in the necessity for boiling water if the tea is to be really satisfactory, I returned no more to that restaurant.

Symbol or Substance?

In California, an action to oust from the "Assembly of God" a minister who claimed to be a "liberal" is causing a good deal of interest. The minister, the Rev. D. E. Carey, is

charged with holding views not in keeping with the constitution of the religious body of which he is a minister. The action is based on an article "Why a 'Liberal' Chooses Fundamentalism" which appeared in the *Christian Register* last year, and in which Mr. Curry said: "Though I am liberal in thought and sympathetic with the insights provided by the inquisitive minds and exploring spirits of the liberals, I choose to remain in the camp of the fundamentalists for the very reason that their symbols of communication, though often misrepresented and abused, are held in common by the greater part of the English-speaking peoples of the world". Such a reason as that seems to make the symbol of a faith more important than the substance, and comes dangerously near to making our religious affiliation depend on what the majority of people think.

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"Worship"

SIR,—J. Robbins and the Rev. A. W. Vallance are at one with me in what we don't accept, namely, the "authoritarian" approach, but, like the Unitarians we are, we part company when it comes to an acceptable alternative.

J. Robbins feels that just as we "love those humans nearest to us because we can't help it" so we "worship God for what He *is*". I wonder for what lucky percentage of humanity he claims to be speaking. If our forms of worship speak only to those "saved" few who love their nearest because they can't help it and worship God because they know exactly what He *is*, our worship will continue to be the neglected public ritual it is. My concern is for forms of worship that will hold and help those who find difficulty in loving their nearest and far from *knowing* what God is, "couldn't care less"—at the moment.

"God as Father" is a symbol that means a lot to Mr. Vallance; so much so that "leading human creatures in worship" consists for him in getting them to accept his particular symbol—as he says, "to understand what *I* am trying to do, and share with me in doing it". But my concern as a leader of worship would not be to get my congregation to see things my way. My concern is with those who have rejected the old symbols for reasons which do not seem to trouble Mr. Vallance, and yet who still need the help of worship.

If our worship is not to remain the private language of a dwindling handful, it must reckon with the real situation of the rest of humanity and when it is expressed in forms and phrases that open up for them "new mysteries and sources of strength" by giving them "another world to live in", it will be "divine" in the only sense that matters.—Yours,

"Your Contributor".

Exchange of News

SIR,—Readers of *The Inquirer* must hope that the plan by the Rev. Magnus Ratter in your issue of August 10 for closer contact between our scattered Unitarian congregations through exchange of Church calendars, photographs of our Churches, tape records of local activities will produce a wide response.

If this invitation were widened to include all Unitarians of good will, would it induce a more lively interest in what other members are doing and, who knows, encourage healthy emulation? Our denominational periodicals can only give a little publicity to such ideas and that usually dealing with Sunday School and youth organizations. Vital as these are, interest might be greatly widened if direct personal exchanges of literature and reports took place more frequently among our small and scattered branches. For example, one body concerns itself with a home for the very aged or incapacitated; another has a small working party to collect clothing to be sent to refugees; there are others gathering books, old and new, for the use of libraries like those of "The Sanctuary" or the club of Hibbert House; others collect Christmas and greeting cards to make scrapbooks to be sent to hospitals and homes for children, delicate or otherwise; still others plan periodical exhibitions of arts and crafts by their members.

If some of us have neither the time nor the ability to take part in many of these activities, may we see the fortunate possessors of a tape recorder, or least we could afford a 3d. stamp now and then for the exchange of printed or typed accounts of functions that we consider worth while.

To what purpose such thoughts? Are they to remain mere dreams? Or can we hope to clothe with living flesh the bare bones of what often stops at a vague idealism?

If through the efforts of the Rev. M. Ratter and similarly minded people something interesting and useful can be fostered, that something may prove a centre for the idealism of our successors. Unless activities of this nature can be encouraged, and that very soon, we shall be forced to rely increasingly on the vocational efforts of our ministers and become even less able to pay them a living wage for the important services they render.—Yours,

St. Leonards-on-Sea. *J. W. McK.*

Human Rights Sunday

SIR,—May I invite other congregations in our Movement to join with Kendal Chapel in the observance of December 8 this year as Human Rights Sunday?

It has long seemed to me that we as a denomination have a special obligation to commemorate the signing of the Universal Declaration of Human Rights, on December 10, 1948. We intend to do so at Kendal each year with a special service on the Sunday nearest to the day. Such a service is always more effective if followed by an exhibition of relevant material in an adjoining room, together with opportunity for a cup of tea and a chat.

In a recent *Inquirer* article, the Rev. Arthur Peacock explained where such material might be obtained and that this year there is to be an emphasis on the rights of children.

As far as I know, no other denomination observes this Sunday in worship. Could we give a lead?—Yours,

4 Airethwaite, Kendal. *Tom Wardle.*

Harriet Martineau

SIR,—I was pleased to see in *The Inquirer* a review of the new "Life of Harriet Martineau", who should not be allowed to be forgotten. I hope it may lead not only to a revival of her memory but also bring back to notice some of her writings, particularly "The Peasant and the Prince", which has always seemed to me a particularly good introduction to the French Revolution.

I have in my library an attractive row of well-preserved, dumpy volumes which include her "Tales of Political Economy", "Settlers at Home"—an excellent picture of Fen life—"Feats on the Fiord", "The Crofton Boys" and the above-mentioned "The Peasant and the Prince".—Yours,

Penmaen. *E. R. Lee.*

Another New Cause

SIR,—Watford Unitarians are about to celebrate the tenth anniversary of the foundation of our Fellowship by holding a series of three special services on the last Sundays of September, October, and November, at 7.30 p.m.

It is felt that we can best give thanks for our establishment and continuance by at once looking forward with confidence to a strengthening of the cause in this area, and with this in mind, our visiting preacher, the Rev. Arthur Peacock, has chosen subjects of especial interest to newcomers to the nature of a Free Religious Faith.

We would welcome the participation of any of your readers living within reach of these meetings, all of which are to be held in the Friends' Meeting House, Church Road, Watford.—Yours,

H. I. L. Mead, Hon. Secretary.

Watford Unitarian Fellowship.

George James Ebley

The members of Essex Church were deeply sorry to hear that Mr. Ebley died on Sunday, September 22, quietly at his home at the age of 94 years.

His great age and failing health had kept Mr. Ebley from regular attendance at church during recent years, but he always tried to arrange the Harvest Festival services to see the fruits and flowers he loved so well. During his working life, Mr. Ebley had been a gardener at Kensington Gardens, and in his own way added beauty to the lives of many generations of Londoners.

When the Sunday School children play in "The Park", they will have all around them his living memorial. The children will, perhaps, miss him most of all. During their frequent visits to his home they often met him, with his twinkle and gruff "hello", and he knew them all by name.

The funeral service, held at Essex Church on Thursday, September 26, was conducted by the Rev. Graham Short.

L.E.

THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

EDUCATION: WHY AND HOW?

By Elizabeth Plummer

(Being an account of the 1957 International Religious Fellowship Conference. Miss Plummer, of Altrincham, Cheshire, was among the party of young Unitarians from England who attended.)

DURING the first week in August one hundred and forty young people from six different countries enjoyed a very happy Conference at Stoos ob Schwyz in Switzerland. The theme was: "Education: Why and How?", and despite the language barrier there was a lively interchange of ideas. Each lecturer appreciated that he must speak briefly and simply, which gave clear and concise talks full of ideas, and gave plenty of time for thorough discussion, even though every contribution had to be made in English and German.

The Problems of Adolescence

The first lecture was by Professor Probst, of Basel, who spoke on "The Problems of Adolescence". One of his points was that a child in a modern town had difficulty in finding its place in a technological society. The complexity of life made it impossible to grasp the details, and the individual had to be a spectator rather than a participant. Therefore, conversation was often based on opinion rather than fact, and the adolescent was less ready to accept the opinions or advice of older people. He was expected to shoulder responsibility without experience.

The discussion groups agreed that the home background was by far the most influential agent in forming the character, outlook and values of the child, but in modern society this put an increasingly heavy burden on the parents. While schools existed primarily for the imparting of academic knowledge, they must increasingly supplement the child's character education.

We discussed parent-child responsibility. One group agreed unanimously that if an adolescent could live away from home for a time it taught him self-reliance and appreciation of his home. It also adjusted the parent-child relationship from one of authority to one of friendship. Another group began its report by saying, "the child is an invention of the 20th century. . . . !"

We discovered that there was a shortage of teachers in all the countries represented, and that it was usual in those countries for a girl to keep her job after marriage at least until she started a family. In discussing marriage we discovered that in America young people, particularly students, frequently married while still financially dependent upon their parents. In Europe this was discouraged, and it was generally felt that marriage demanded a maturity which only financial independence could bring.

Aims of Education

Pfarrer Ted Ritter, of Basel, lectured on the "Aim of Education", taking his definition of education as the building up of a character. He said that if certain characteristics were not present at birth they could not be developed, but those characteristics which were inborn could be developed for good or evil, and form a person's character. The educator should have a scale of values for the building of a character.

Various questions were suggested to guide discussion. One group produced this definition: "Education is the development of character so that each person can live as an independent individual, while being a responsible member of the society in which he finds himself". Another group said that it was important to become a citizen of one's own country, and master of its culture, before becoming involved in a world system. A third group put generosity, tolerance and understanding as the characteristics most needing to be developed if the nations of the world were to accept each other's way of life and live together harmoniously.

Discussion of our own education led to the everlasting conflict between arts and science, generalizations and specializations, and the physical needs of society versus the spiritual needs of the individual.

Religious Education

The third lecture was given by the Rev. Dudley Richards. His subject: "Religious Education". He said that the church could be and should be a centre where people could practise the living together in a small community, which human stability required. This community should be a microcosm of the world and a worthy pattern for the world to follow. The church looked within and beyond and taught the value of human personality. It gave direction to life and social behaviour. It did not ignore the past and believed in the future. To be educated religiously was to be brought up in a community with this vision.

Again our discussion was guided by suggested questions. It was agreed that if education was the formation of character, religious education should form an integral part of it. It was difficult to decide to what extent religious education could be, or should be, objective, and what guidance or instruction should be given to children by parents with doubts, or without strong convictions. It was thought that the most effective religious instruction of older children in day schools was the objective teaching of comparative religion, while Sunday Schools should give instruction in the beliefs and traditions held by the particular church.

Views and Practices Exchanged

During the week we had a panel discussion in which the young representatives of each country answered questions which covered, in particular, national educational problems, extra-curricula subjects, social contacts and education authorities. We learnt that in Holland, being such a small country, it was necessary for the children to learn three foreign languages, so that the curriculum had no room for extra subjects. Instruction was theoretical rather than practical. Most schools had school clubs of some sort, their functions depending on the individual teacher.

In Switzerland, too, languages came high in importance on the curriculum. Concentration was on academic standards. Some children who lived in the mountains went to school only in winter and helped their parents in the summer.

In Germany, children were obliged to receive some education until they were eighteen, but parents had to work so hard to keep them at school that the home side of their education could be neglected. There was such a shortage of schools and teachers that many children could attend school only part of the day, so there was no time for "extra" subjects.

But a movement for more social activities in school was beginning. In America a small place might have only one teacher for children of different ages and abilities, but in big towns the teaching could be widely specialized according to ability and subject. Progressive schools encouraged educational methods of creation and self-expression, but this could be to the neglect of disciplined thinking. Home life did not exist in America as the Europeans know it—the children joined others of their own age and did not share their parents' lives.

The length of this article prevents me from presenting more than a few of the ideas expressed at the Conference. I have included those which seemed to me of particular interest: there is much I have had to leave out. For the Conference as a whole I will just say that the experience of living with such a heterogeneous group, of talking, walking, singing, dancing, eating, drinking and laughing with these wonderful people was an exhilarating adventure which will not soon be forgotten.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 6, 1957

ABERDARE, Highland Place, 11 and 6, Supply
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. [illegible]
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. S. R. Butler.
[illegible], Unitarian Church, [illegible] Road, 11.15 and 3, Rev. B. Gill.
[illegible], Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. F. Spencer.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. G. J. Pierce.
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall.
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (October 13), Rev. Maurice Jenkins.
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. A. H. [illegible].
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Mr. T. Sharples.
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15 and 6.30, Rev. Dudley Richards.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Connell.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11, ——, 6.30, Rev. John Rowland.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. Gordon Stuart.
BRISTOL, Oakfield Road, 11, Rev. Gordon Stuart, 6.30, ——.
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth.
BURY, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11, Mr. [illegible] Davies, 6.30, Dr. R. O. Jones.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mrs. Iris Hyde
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quinn.
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Mrs. [illegible], 6.30, Rev. L. A. Gribble.
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. [illegible] Shaw.
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn.
[illegible], Free Christian Church, South Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. B. Dicken
COVENTRY, Free Christian Church, [illegible] Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month).
DEAN ROW, 10.45, ——. Styal, 6.30 ——
[illegible], Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter.
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. John Rowland.
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Mr. C. Emery
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. [illegible]
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Supply
DUNDEE, Unitarian Church, 23 Constitution Road, 11, Rev. A. E. [illegible]
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. [illegible]
EXETER, George's Chapel, South Street, 6.30, Rev. L. J. [illegible]
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. [illegible]
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
GLOUCESTER, Barton Street, 3, Rev. J. M. Quinn.
GODALMING, Ward Street Church, 11.15, Rev. E. [illegible]
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. [illegible]
HALE CHAPEL, Hale Barns, 10.45, 3 and 6.30, Rev. A. B. [illegible]
HALIFAX, Northgate End, 10.45, and 6.30, Rev. J. B. [illegible]
HASTINGS, Free Christian Church, South Terrace, 11, Rev. Dennis Hilton, 6.30, Mrs. [illegible] Hilton
HORSHAM, Great Meeting, Bolsom Lane, 11 and 6, Supply
[illegible], Worthing Road, 6.30, Rev. J. Martin Hall.
HUDDERSFIELD, Fitzwilliam Street 11, Mr. E. H. [illegible]
HULL, Park Street Church (Unitarian), 6.30, Rev. [illegible]
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. J. Carter
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. [illegible] W. Hill
[illegible], [illegible] Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. [illegible]
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, [illegible], Miss J. E. [illegible], The Little House, Garth Road, 11, ——
LEWES, Westgate Chapel, 11, Mr. W. E. [illegible]
[illegible], High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. H. [illegible]
LIVERPOOL, Bootle Free Church, 11, Rev. N. [illegible]
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
LIVERPOOL, Gateacre Chapel, 11, Supply
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. [illegible]
LIVERPOOL, Hope Street, 6.30, Rev. C. A. [illegible]
LIVERPOOL, Ullet Road, 11, Dr. S. J. [illegible], and 6.30, Supply
LONDON, Bell Street, Edgware Road, 6, Rev. William Lowe
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. R. H. [illegible]
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. [illegible]
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. John Kielty, 6.30, Rev. K. C. Twinn
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. Shaw
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Twinn
LONDON, Ilford High Road, 11, Mr. T. E. Dalton, 6.30, Rev. W. Waddington
LONDON, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. Waddington, 6.30, Rev. E. [illegible]
LONDON, Leytonstone, Lea Bridge Road, [illegible], 6.30, Miss M. E. [illegible]
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. G. J. Pierce
LONDON, Richmond Free Church, Ormond Road, 11, Rev. William Lowe
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Mr. S. R. Martin
LYTHAM St. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Mr. C. [illegible]
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. Dennis Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45, Rev. W. Hill Waring, 6.30, Rev. D. C. [illegible]
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. [illegible]
MANCHESTER, Platt Chapel, Rusholme, 6.30, Mr. Kenneth Wright
MANCHESTER, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
MANCHESTER, Stand Chapel, Whitefield (October 13), 10.45 and 6.30, Rev. [illegible] H. [illegible]
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. [illegible]
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. K. [illegible]
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. [illegible]
MIDDLETON, Old Road Chapel, 2.30 and 6, Rev. W. Hill Waring
MORETONHAMPSTEAD, 3, and Newton Abbot, 6.30, Rev. C. O. [illegible]
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. E. P. [illegible]
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. D. Evans
NORTHAMPTON, Kettering Road Church, 6.30, Mr. A. W. [illegible]
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal.
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon [illegible]
PLYMOUTH, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RINGWOOD, Hants, The Meeting House, 11, Supply
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. John Gill.
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Mr. H. Mathews
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. [illegible]
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. [illegible]
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies.
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Mr. John L. [illegible]
SOUTHEND-on-Sea, Darnley Road, 11, Children's Church, 6.30, Mr. John [illegible]
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. A. W. Vallance
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
SWANSEA, Unitarian Church, High Street, 6.30, Rev. D. [illegible] (also 11, First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Supply
[illegible], [illegible] Hall Road, 10.45, Supply, 6.30, P. S. [illegible]
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Connell, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. [illegible]
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Rev. L. A. Gribble, 6.30, Mr. F. G. Butler
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. Mathews, 6.30, Supply
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Rev. H. Mathews
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jenkins (also, 6.30, first Sunday in the month)
WHITBY, Flowergate, 6, Mrs. T. Gill.
YORK, St. Saviourgate Chapel, 6.30, Mr. S. [illegible]
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], [illegible] Street, Scarborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. [illegible]. Meetings as advertised.
[illegible] COMMUNITY CHURCH, Apollo Road, [illegible] (Vic.). S.S. weekly at 2.15 p.m. Family Worship, fortnightly, 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. [illegible]

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
WELLINGTON, Service suspended — Enquiries — Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Magnus C. Ratter

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—o—

All the above leaflets have the back page left blank, so that local material can be added.

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

Deaths

Cook—Jeannetta Cochrane (Mrs. C. H. Cook), sister of Mrs. M. Severs, passed away on Sunday, September 22, 1957.

Ebley—On September 22, 1957, at 10 Bulmer Terrace, London, W.11, George James Ebley, aged 94, father of Jessie, Rose and Jim.

Holmshaw—On Sunday afternoon, September 22, at Lincoln, Annie Eva Holmshaw, widow of Rev. William Holmshaw, formerly minister at Hackley (Manchester) and at Ilminster (Somerset), aged 90.

A NEW TERM

"The Inquirer" has received the following names, addresses, and information which may be of value to students beginning the new University Term. The alphabetical order is one of editorial convenience only!

Oxford:

The Rev. I. A. Garrard, Principal of Manchester College, will be glad to hear of students going into residence. So also will the secretary of the Schweitzer Society, Mr. P. W. Hill, Balliol College.

Cambridge:

The Rev. Stewart Carter, 11 Chesterton Hall Crescent, Cambridge, would like to receive the names and addresses of any students coming up to Cambridge. So also would Mr. Martin Fieldhouse (Rooms P.3), Emmanuel College.

There will be a welcoming tea party of the FOY Society in Miss Innes Chalk's rooms in Newnham College on October 13, at 4 p.m. The Rev. and Mrs. Stewart Carter are always "At Home" to undergraduates on Tuesday evenings from 8 p.m. onwards.

London:

The Chaplain of the University of London Unitarian Society is the Rev. A. Victor Fox, 26 Aylmer Court, Aylmer Road, N.2. The secretary is Miss Barbara Lomax, 16 Hunching Walk, Hampstead Garden Suburb, N.W.11. Miss Lomax writes to say that the Society will be having a stall at the Freshers' Socials held in the University Union building on October 8 and 9.

Manchester:

All students who are coming to Manchester are invited to meet fellow Unitarians at the College Youth Services which take place every Tuesday evening at 8 p.m. in the Unitarian College, Daisy Bank Road, Victoria Park, Manchester 14: call RUSholme 1016 for information.

Glasgow:

Miss Ann J. Gower is a medical student at Glasgow University; so far she has not met another Unitarian in the University. Her address is Galloway House, 20 Bute Gardens, Glasgow W.2.

Cardiff:

The Unitarian Church, West Grove, will welcome students at the evening service at 6.30, and the minister, Mr. D. Roy John, would like to hear from any at his home address, 30 Mafeking Road, Cardiff.

Bristol:

The minister is the Rev. A. H. Birtles, B.A., 58 Harcourt Road, Redland, Bristol 6 (Tel.: 44733). The secretary of the FOY Society is Miss Caroline Tayler, Richmond Hill House, Clifton, Bristol 8.

Leicester:

The minister of the Great Meeting, East Bond Street, is the Rev. L. Mason, B.A., B.D., 8 Cross Road, Clarendon Park, Leicester.

Liverpool:

There is a FOY branch at the Ullet Road Church, and UYPL branches at the Ancient Chapel, and at the Mill Street, and Hamilton Road, Domestic Missions.

NEWS REVIEW

Essex Church: Nearly 150 members of the congregation and friends from neighbouring churches were present on Friday, September 20, at the Induction Service of the Rev. Graham Short, conducted by the President of the General Assembly, the Rev. J. P. Chalk.

The lesson was read by the Rev. Dudley Richards, and consisted of a selection of biblical passages beautifully spoken and admirably fitting the spirit of the occasion.

Then came Mrs. Martineau, our dearly beloved chairman, to offer in her own inimitable way the welcome of the congregation, putting sincerity and depth of feeling into the written word. After Mr. Short's reply, she offered him the right hand of fellowship on behalf of us all.

We then heard a long-to-be-remembered address from the Rev. Lawrence Redfern, who distilled a minister's experience into his brief reflections on the ministry in giving the charge to the minister. There can be few orators in our ranks to equal the skill of Mr. Redfern!

He was followed by the Rev. Walter M. Long, our nearest neighbour and a well-loved and firm friend of long standing, who gave the charge to the congregation.

Our new minister pronounced the Benediction to a fine service enriched by beautiful music and lovely singing by the choir, under the direction of Mr. H. A. Roberts, our organist.

We look forward to a new era of progress under Mr. Short's leadership, fortified by the support and encouragement of all the kind friends who supported the service and the absent ones who sent their good wishes.

I.E.

Sir,—As a result of my letter under the heading, "Friends of Freedom", published in *The Inquirer* on July 20, a total of £8 2s. was sent to me to be forwarded to the Defence and Aid Fund for opponents of Apartheid now on trial in South Africa.

Although acknowledgements were sent to all who made donations I would once more like to thank those who were so kind as to contribute to this fund.—Yours,

Bristol. *Jack Fewson.*

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the writer.

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